THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Then there can be no defeat, no failure, no loss. He is never defeated who wins the life he has elected to live. He knows no failure who gains a richer life from every experience, circumstance or event that may come to pass. He knows no loss who ascends to the greater whenever the lesser seems to pass away; and this you should endeavor to do."

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"SIGNS FOLLOWING."

"AND they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Such is the sentence with which the gospel according to St. Mark is brought to a close. The signs following alluded to are those mentioned in verses 17 and 18, and these our Lord distinctly promised to all who were believers and had been obedient to the principle of baptism.

Two main questions seem to suggest themselves—(1) What end were these spiritual gifts to serve? and (2) Were they intended to be limited to the Apostolic age only, or were they meant for all times in the true Church of Christ? Spiritual gifts, or what are sometimes termed miraculous manifestations of the Spirit, are endowments to His servants through which Almighty God manifests His Divine power, and by which He exhibits His favor towards those so endowed, and they are also in themselves the outward proofs of Christ's supervision and direction over His Church. The scriptures seem to show that in every dispensation wherever the priesthood of the Son of God has been upon the earth, one of its main features was the possession of one or more of these gifts of the Holy Spirit, and it may be truly added, that a necessary characteristic of the true Church is the possession of our Lord's promised signs to follow believers.

Protestant writers as a rule urge that it was only the apostles and some others in the primitive age who were endowed with

these miraculous powers, and they claim that such were conferred on the early Church merely as a confirmation of faith, and in witness of the Divine origin of Christianity. This is the view of one of the ministers of the Church of England, for instance, who, in his note on the 17th verse of the 16th chapter of St. Mark's gospel, remarks that their end having been accomplished, and Christianity firmly planted on the earth, they were gradually withdrawn; while a late prelate of the same church in his exposition of the gospel of St. Mark, comments as follows: "By degrees this miraculous power was withdrawn from the preachers of the gospel. He who conferred it knew when it ceased to be needful, knew when the ordinary evidence on which we credit things which we have not seen, becomes so strong and sufficient, that men in every land might be justly required to repent and believe the gospel."

Among sectarian writers may be mentioned Dr. Doddridge, who in his *Family Expositor*, writes on page 456: "We cannot expect that the miracles of Paul's days should be renewed in ours." Again on page 848 in note *e*, he gives it as his opinion that "as the power of working miracles was not absolutely confined to the apostles, so it might in some instances continue something longer in the church than their days." In commenting on the words, "And these signs shall follow them that believe," as found in Mark 16:17, this same writer asserts that the word "believe" in this place signifies something different from that of faith, which had in the preceding verse (verse 16) been required as indispensably necessary to salvation. He does not appear to have assigned any reason for so strange an interpretation of the passage, nor do the words used by St. Mark warrant any such view as above expressed. Our Lord is stated by St. Mark in verse 16 to have said, "He that believeth and is baptized shall be saved," and in verse 17 He is said to have immediately added, "And these signs shall follow them that believe." The word "believe" in verse 17 can therefore have no other signification than the faith which in verse 16 was required for salvation.

Another writer, the Rev. Albert Barnes, in his commentaries on the gospels, holds the view that it was the apostles and others in the primitive age only who were endowed with power to perform miracles. As he admits, however, that the "signs following," mentioned in Mark 16:20, were signs that God was with His servants, and had sent them forth to preach, it is strange that this writer should practically claim that preachers of the gospel in this day and age of the world no longer require that same divine witness to their labors which the servants of the Lord enjoyed so fully in primitive times.

Without multiplying instances, it may be said generally that the present-day view of Protestant churches would seem to be, that the only object for which spiritual gifts were conferred in the

early age was to show that those enjoying such gifts were acting under divine influences, and that consequently their message to man was a true one; and also that it was by means of these remarkable manifestations that the gospel truths were brought home to the people, in order that Christianity might be the more easily and effectually established upon the earth. This end having been accomplished, the gifts were then withdrawn as being no longer necessary.

Catholic writers, on the other hand, claim that the working of miracles is still with their Church, but so far as one ever hears of any such manifestations, they are in no way to be compared with the wonderful workings of God's Holy Spirit as described by His inspired writers of the New Testament. Speaking in tongues, interpretation of tongues, discerning of spirits, prophecies, and healing of the sick by the laying on of hands of the priesthood after anointing with oil, do not seem to be among the spiritual gifts which the Catholic Church claims, but have given place to virtues and prodigies ascribed to the bones and other relics of martyrs and saints, as remarked by Elder B. H. Roberts in his *Outlines of Ecclesiastical History.*

Inasmuch as Holy Scripture nowhere asserts that spiritual powers in the Church of Christ are to be discontinued after the first age of Christianity, nor affords any sort of authority for such a view, the absence of spiritual gifts in modern times would seem to call for some sort of an explanation from the leaders and writers of Christian Churches which do not possess them, and so the difficulty is met by the statement that they were merely intended to establish the Christian religion in the early days of the Church, but that their retention is now no longer necessary. When our Savior asserted that all who believed and were baptized should be saved, He at the same time added a promise that certain signs should follow believers. If present-day ministers were asked whether our Lord intended that His promised salvation was to be limited to those who believed and were baptized merely in the early days of the Church, and not afterwards, they would certainly answer in the negative, and would very decidedly, and very properly, too, assert that Christ intended that all persons who believed and were baptized so long as the world endured were to be saved; yet in the most inconsistent manner they, with the same breath, assert as decidedly that His gracious promise of signs to follow believers was to be limited to the days of Himself and His apostles. Our Lord's promise was absolutely unqualified, and that portion of it which referred to signs following believers was therefore as limitless as that other portion which related to their salvation.

When we come to contemplate the wonderful attributes and the perfect character of our God, as revealed to us by Himself through His inspired servants, we find that He is not only merciful and

gracious, slow to anger and of great goodness, but that He is also unchangeable, the same yesterday, to-day and forever, a God of truth, full of infinite love, and no respecter of persons; so full of love, indeed, to His children in the world that He sent His Son Jesus Christ into it in order to save them. There are teeming millions of beings on this earth who are in no better position as regards light and truth than were the Jews and the Gentiles of the apostles' days. Indeed very many would seem to be in a far worse position than was the Jewish nation, inasmuch as they have never yet heard of the true and only God, of whom the Jews were in no way ignorant, and yet we are asked to believe that this same merciful, loving, unchangeable and impartial Father in heaven withholds from the world in these days those very means which are said to have been so essentially necessary formerly to the spread and establishment of the gospel of salvation among mankind. The explanations offered by modern Christian writers and ministers for the absence of spiritual gifts, appear to be no explanations at all, but mere presumptions which carry no warrant of scripture with them whatever.

Inasmuch then as God the Father and God the Son are unchangeable, so must also God the Holy Ghost be the same, and He will therefore manifest Himself in a similar manner in all ages, so that wherever the true Church of Jesus Christ exists upon the earth, the Eternal Spirit will only operate in signs and wonders through believers according to our Lord's gracious promise—"these signs shall follow believers."

Spiritual gifts were considered to be of such vital importance by the early Christian Church, that the inspired apostle Paul in writing to the Church in Rome (Rom. 1:7), expressed his longing to see the saints in order that he might impart unto them some spiritual gift, to the end that they might be established. He was not then writing to sceptics or unbelievers, but to those called to be saints, and it is quite evident therefore that these gifts were considered by him to be essentially necessary for believers, to the end that they might receive encouragement and confirmation in the gospel. In Doctrine and Covenants 46:9, we find a clear reason recorded why the Lord sent these gifts to His servants, "For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts." St. Paul, too, told the Church of God at Corinth that the manifestation of the Spirit was given to every man to profit withal. (I. Cor. 12:7.) It would thus seem that "signs following believers" was one of the means of grace intended by our Lord to aid His Church in spiritual growth and communion, and that such manifestations of Divine power were not intended merely as a means of establishing Christianity in primitive times.

In view then of what has already been recorded, the assertion that the age of miracles has closed, because He who conferred these spiritual gifts knew when they ceased to be needful, appears to be quite erroneous and without any warrant of scripture. St. Paul, in the twelfth chapter of his first epistle to the Corinthians, describes the various spiritual gifts bestowed on believers, and, while pointing out that they were given for the good of the saints, he nowhere limits their operation to any future time, and the only reasonable conclusion, therefore, would seem to be, that wherever the Holy Spirit abides, He will surely manifest His gracious presence in signs and wonders, as we know that He did in the early days of the Christian Church. The apparent want of faith in modern churches in the Lord's promise that signs shall follow believers must of necessity be fatal to the outward manifestations of the Holy Spirit among them. We cannot but recall to mind that in nearly all the cases in which our Lord performed His miracles, their effectiveness seemed to depend upon faith. "Be it unto you according to your faith." "Thy faith hath made thee whole." "Great is thy faith, be it unto thee as as thou wilt." "As thou hast believed so be it done thee." "Believe ye that I am able to this?" "According to your faith be it unto you." Such expressions of our Lord show how very necessary it is to have faith in the operation of the Holy Spirit, and how greatly a want of the requisite faith will act as a bar to spiritual gifts and blessings. St. Matthew tells us that Jesus Christ did not many mighty works in His own country, because of the unbelief of those among whom He dwelt.

The spiritual gifts which the early Church of Christ looked forward to and enjoyed are possessed by believers in this dispensation and age, and they are characteristic of the same wonderful Spirit which operated in apostolic times. There are many thousands of honest souls in the Church of Jesus Christ of Latter-day Saints who can bear truthful testimonies to this fact by personal knowledge and experience, and there are many authentic accounts of spiritual manifestations to be found in the works of former and later church writers. We thank our Heavenly Father for these signs of His abiding favor with us, enabling us, as they cannot but do, to increase in faith, and to grow in higher communion with His Holy Spirit.

Boulogne-sur-Mer, France. R. M. B. T.

We are concerned about every interest of God, He being our Heavenly Father, and we a part of His creations, but we do not know all His purposes. We do not even understand fully all He has revealed concerning the ultimate state of man, but the little that we have come to understand is so plain and reasonable and reliable, that we place implicit faith in His promises.—S. N. Lee.

GOOD DOCTRINE.

"We conclude that goodness and righteousness in the world are for all of us better than wickedness and crime. The privilege of enjoying the products of our labors and the perfect safety of our lives, health, and happiness, have come from the just conduct of man, from goodness and righteousness in the world, and from strict conformity to law and order. All these things grow out of, and are dependent upon, an intelligence, a creative, guiding and directive power, which pervades the universe."

These were the words of Dr. Kingsbury in the course of his baccalaureate address before the graduates of the University of Utah. He also said that the world has advanced most and has been made a better place in which to live chiefly by people who have sacrificed themselves by suffering and even death, in order that greater peace and purer happiness could come to their fellowmen.

This is an important truth, too often lost sight of by college graduates just entering with strong hopes, new ideas, and, generally, with high ideals, upon the work of life. Of similar consequence was Dr. Kingsbury's declaration that the right conduct of man toward man and a true, manly and genuine service are the greatest factors in human service and achievement. This he proved by showing that "a love for the Divine, for God, who embodies order, law, and the creative and dynamic powers which pervade the universe, is the force within man which makes of him a true, honorable, moral, and religious being."

So far from life having originated on the earth by some fortunate chance or occurrence, the speaker explained that as far as science is able to determine, life has always existed and intelligent capabilities reach back into infinite time. In this way he reached the conclusion that there is an underlying, intelligent, creative power guiding, along with all things else, the destiny of man; and that even without a positive knowledge of the destiny of man, one is yet forced to the belief that faith in God and a love for good will toward men is man's greatest, surest, and safest ground.

Now, if there must be order in nature, even in seeming chaos; if fixed laws must control all things, then there must be a creative intelligence "guiding all movements in nature, all growth, all development in living beings, animals, plants and man"—especially must it be guiding man, who is the highest type of all animal life and who alone among these is endowed with intelligent capabilities. "If this is true, and it is the only reasonable conclusion, then ethics has a true significance and religion an important duty."

The main argument was that a Divine hand is evident in all things; and that while finite minds cannot fully comprehend the workings of infinite wisdom and power, yet to become cognizant of His manifestations is within the grasp of all intelligent and

cultivated minds. The practical conclusion of the whole matter and our own duty therein the Doctor thought was to place in our schools, colleges and universities, to elect to political offices and to all other public and even private offices of trust, men who are beyond reproach, men who are honest and manly, and who are sufficiently broad and liberal to allow to all the perfect liberty of expressing their views on public matters. "It is our duty to make men of ourselves; manly men, honest, honorable, charitable, liberty-loving and God-respecting men, the preservers of law and order."

"Wanted: men!
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles,
Not even the potent pen.
Wanted: men."

If we correctly understand the Doctor's thesis, it is this: Mind, order, plan, exist as the highest things we find in nature; all nature is governed by fixed law, therefore none of these things come by chance; they come, like life itself, from previous mind, order, and plan, the author of which the Christian calls God, while the scientist terms it the great creative intelligence. Man's highest duty is to live in accordance with the divine law and plan to which he owes his being and his own great powers and opportunities.—*Deseret News.*

IF YOU'VE ANYTHING GOOD TO SAY.

If you've anything good to say of a man,
Don't wait till he's laid to rest,
For the eulogy spoken when hearts are broken
Is an empty thing at best.
Ah! the blighted flower now drooping lonely
Would perfume the mountain-side,
If the sun's glad ray had but shone to-day
And the pretty bud espied.

If you've any alms to give to the poor,
Don't wait till you hear the cry
Of wan distress in this wilderness,
Lest the one forsaken die.
Oh, hearken to poverty's sad lament?
Be swift her wants to allay;
Don't spurn God's poor from the favored door,
As you hope for mercy one day.

Don't wait for another to bear the burden
Of sorrow's irksome load:
Let your hand extend to a stricken friend
As he totters adown life's road.
And if you've anything good to say of a man,
Don't wait till he's laid to rest;
For the eulogy spoken when hearts are broken
Is an empty thing at best.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 6, 1911.

RELIGIOUS PERSECUTION.

THE infliction of pain, punishment, and even death, upon others, for adhering to a particular religious faith or mode of worship, has been very prevalent at different periods of the world's history. A departure from current religious belief has generally provoked the enmity of mankind. More especially has the declaration that God has spoken to the world been received by the majority with incredulity and antagonism. This has frequently gone the length of punishing those who ventured to proclaim the unpopular message. From the earliest period of history there has been a disposition on the part of men to refuse to receive counsel or direction from the Creator and to pursue their own ways. Throughout the long and eventful history of ancient Israel, both within and without the nation, there were murmurings and opposition to the Divine will and commandments. Many of the early prophets of God were persecuted because of faithfulness to their holy callings. Christ and His apostles were driven from city to city and the Master at length put to a cruel death because He claimed to be the Son of God and to have a message from His Divine Father. The apostles were nearly all martyred for declaring the glad tidings of salvation. For three hundred years Christianity was subjected to the bitterest persecution by the Roman Empire. Those who professed it did so at the peril of their lives, and untold thousands were undoubtedly slain for the testimony of Jesus. Even in later years the fires of persecution burst out again and again. The Inquisition in Italy, Spain and Portugal, and the awful massacres in France and the Netherlands are examples of the fearful lengths that religious persecution can go. Christ foretold that persecution would be the heritage of those who believed in Him. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10: 22). It is a striking fact that the fiercest persecutions in all history have come from those who were professedly religious, and who believed that they were doing a service to the cause of God. This has been in exact fulfillment of the prediction of the Savior—"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they

do unto you, because they have not known the Father, nor me." (John 16: 2, 3.) That prediction was literally fulfilled in the lives of those to whom it was spoken.

It is important to get an understanding of the reasons why the messengers and people of God were persecuted, and apparently ever will be. Again the words of Christ may be quoted as giving considerable light on the question. Speaking to His disciples, He said—"If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you." And again—"If they have persecuted me, they will also persecute you; If they have kept my saying, they will keep yours also.' (John 15: 21). The unwelcome truth was that Jesus came from God—that He was the Son of God—and therefore greater than the religious leaders of the time. It is the strangest fact in all sacred history that those who had the oracles of God—and especially those who were best versed therein—were the ones who most bitterly opposed and put to death the Savior, and persecuted His followers. Yet, strange as it may seem, there is a striking parallel in our own days. The everlasting gospel, as restored to the earth through the Prophet Joseph Smith, is most bitterly opposed by ministers of the Protestant faith, the descendants of those who fought and bled for religious liberty. Now as then the claim of superior light and knowledge is intolerable. It was a hard thing for the Scribes and Pharisees—the one learned in the law and the other eminent for their apparent sanctity—to be called to repentance and to enter the door of the kingdom with the common people. "He taught them as one having authority, and not as the scribes." Their pride resented the idea of knowledge and authority superior to their own. The same causes operate in the same way in these days. The fact is, human nature is very much alike in all ages. Thus history may be said to repeat itself again and again. Ministers of religion, hearing the claim that God has spoken in this day, instead of giving any investigation whatever, feeling that their position and faith is assailed, endeavor to prejudice the public mind and to bring down persecution upon those who claim Divine authority to preach the gospel. When it comes to a comparison of principles, as it occasionally does, recognizing the weakness of their cause, they become embittered in their opposition to the truth, because they cannot successfully resist it. The ultimate resort is to ridicule and misrepresentation.

There is no need for surprise or alarm, however, for all these things were foreseen from the beginning. That they were continually in the mind of the Savior is evident from the commencement of His ministry until its close. In that memorable Sermon on the Mount—His first public utterance—these words were spoken —"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil

against you falsely, for my sake." Persecution is thus declared to be the heritage of the faithful, and if endured nobly, and for the sake of truth and right, will prove a blessing. It tests the faith of the saints, by giving them an opportunity to show how much they will endure rather than deny the truth. It is a test of loyalty to our Lord and Master, and we are told that they who suffer with Him shall also reign with Him. Those who desire an eternal crown of glory in the kingdom of our Heavenly Father have to prove their worthiness in the battle of life. If the saints of the Most High could only realize the real facts as to this earthly probation, the misrepresentation and suffering to which they are sometimes exposed would be cheerfully and gladly accepted by them. It is clearly shown by sacred history and by Divine revelation that trials and suffering are, in the hands of God, the means by which His faithful children are to become perfected. In the hour of trial, when opposed by apparently overwhelming odds, they draw near to Him in humble prayer, and receive peace and strength which renders them superior to all conditions, and going thus from grace to grace, they at length attain to that triumphant faith that never falters in the path of duty. God and His angels are surely watching over the saints in all their experiences—not to prevent them from being tried and tempted, but to uphold and sustain them in their hours of need, if they are faithful. Satan and his hosts are also looking on, and have the liberty to put to a reasonable test the aspiring candidates for eternal honors. It will be the supreme triumph of the saints of God, when they at length obtain an eternal crown of glory, that angels and devils alike will know that it has been deservedly won by them.

While persecution may be a source of blessing to the faithful, yet those who persecute bring themselves under condemnation. Some resort to slander and misrepresentation from real bitterness of heart and antagonism to the truth, yet others thoughtlessly join them in their evil work. It is a serious matter to oppose a religious faith that claims to be of God, and which can support that claim by unanswerable evidence. No one has a right to judge for another in matters of religion. It is a violation of the golden rule, for we all claim the right to decide for ourselves in a matter of such moment. Nor does it accomplish the object in view, for history shows that persecution has seldom or never overthrown a religion, but rather increased the faith and roused the energy of its adherents. It has undoubtedly been the cause of much unnecessary confusion and suffering in the world. It is certainly not enjoined on the Church of God to persecute even a false faith. On the contrary, it is directly opposed to the precepts and spirit of the gospel, and is subversive of the first principles of religious liberty.

H. I.

PRESIDENT CLAWSON ON THE CONTINENT.

President Rudger Clawson is traveling on the Continent, visiting the different conferences and feeling much encouraged at the work being done by the elders laboring there. A letter was received from him a few days ago, from which we cull the following, which will be interesting to our readers:

"I left London Friday night and reached this point Saturday night, June 24th, at 10:06 p.m. Sunday morning at 11, I left for Chimnitz to attend conference there. The branch at Chimnitz comprises about two hundred and fifty members, who are earnest, faithful Latter-day Saints. We held two well-attended and spirited meetings. The best of order prevailed and the closest attention was given to the speakers. The musical exercises were conducted by Elder Adams, and were impressive and inspiring. The conference was a decided success, notwithstanding the fact that the elders were recently banished from that section of the country.

"They took an appeal in the case, and during the interim the police authorities gave assurance of non-interference with their meetings. The conference, therefore, was held according to previous appointment, much to the pleasure and satisfaction of the elders and saints. Banishments are usually attended with great inconvenience, and always with serious annoyance to the elders, but, nevertheless, the good work goes on and many souls are being added to the Church every month in the Swiss and German Mission.

"After leaving the Hook of Holland and until I arrived at Dresden, I saw on every hand a most beautiful country. Every foot of it appeared to be under cultivation. The soil is rich and productive. Crops are abundant and harvesting is now in progress. The weather is exceptionally fine. Dresden, like most of the cities in Germany, is well laid out and the streets are kept clean and attractive.

"From here we go to Leipsic Wednesday morning, leaving that city in the evening for Zurich—where we will arrive Thursday noon. A three days conference will convene in Zurich, Friday, June 30th, 1911."

Learn these two things: Never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have Him to fall back upon? Let patience have her perfect work and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not yet.—George MacDonald.

THE FALL AND ITS CONSEQUENCES.

Could not God have prevented the fall of man? Why did He permit Satan to tempt our first parents? Why does He permit the present reign of evil? These questions are asked many times, and often with very different answers. The difficulty arises from a failure to comprehend the plan of Deity. God could have prevented Adam's fall, but to have prevented it would have interfered with His own design, and the very fact that he did not tends to prove some future good. Now let us try and comprehend the Divine purpose, and see if the majesty of the law could be upheld without it. His purpose is to prove to men and angels the direct results of disobedience, while those who are faithful attain the greater blessing. Man must be tested, and is given his free agency and a knowledge of right and wrong as the means to that end.

"Life's unsealed mystery soon shall say
What joy hath God in this poor clay,
Formed by His hand with potent skill,
Stamped with His image, mind, and will."

God created man in His own image. (Gen. 1: 27). Now if we are in His image, man has in a degree some of His attributes. "And the Lord God said, Behold the man is become as one of us, to know good and evil." (Gen. 3: 22.) By this we see that a knowledge of right and wrong are part of man's original endowment. The principles of right and wrong have always existed, and those in the Lord's likeness must be free to chose either. Even Satan at one time had his free agency, but because of rebellion and ambition he fell from grace. (Pearl of Great Price, Moses 4: 1-4.)

Adam doubtless had an understanding of the hardships and trials that he and his posterity should pass through, but he did not shrink from his act, for God saw that an actual experience would be a lesson that would serve them eternally. For this cause the Lord did not prevent, but permitted man to take his choice, knowing the result would make him feel the consequence of evil. Had no opportunity presented itself for man to sin, he would not have been put to the test, and there would be neither virtue nor merit in doing good. Without choice, man would not be worthy of an exaltation. God saw the course man would take, and permitted his fall, thus death passed upon all mankind. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15: 21, 22.) This act of Christ does not force salvation upon any man, but through it all the world may be saved. There are fixed laws and ordinances to obey in order to gain the greatest of all gifts, which is salvation; but freedom of thought and action must be allowed to accomplish the great design.

Man acts an important part because he is a free agent, with a sense of moral responsibility. The gospel plan is the wisest one that could be made. Those who yield obedience are they who will be exalted; they will receive of the glory of the Father. These are they whom He shall bring with Him, when He shall come in the clouds of heaven to reign on earth with His people. The Prophet Joseph said that "the glory of God is intelligence," and from this we learn that the Lord desires willing and intelligent obedience from all His children.

Macclesfield. J. E. WHITTLE.

Wanted.—Volumes 10, 18, 21, 25 and 26 of the *Millennial Star*, bound or unbound. Any or all of these volumes will be thankfully received and paid for upon receipt. Address *Millennial Star*, 295 Edge Lane, Liverpool.

FROM THE MISSION FIELD.

Releases and Departures.—Elder Thomas Caffall, of the Netherlands-Belgium mission, has been honorably released and sailed for home July 4th, 1911, per s.s. *Canada*. Elder Caffall was accompanied by fifteen emigrants.

Baptisms.—At a service held June 8th, 1911, one person was baptised in the sea at Portsmouth (London conference), by Elder George T. Darley.

June 14th, 1911, one person was baptised in the sea at Ramsgate (London conference), by Elder D. A. Matheson.

A baptismal service was held at "Deseret," High Road, South Tottenham, on June 25, 1911. Elder W. L. Shurtliff baptised two converts.

At a baptismal service held at "Deseret," High Road, South Tottenham, London, on June 26th, 1911, Elder George E. Anderson baptised two converts.

A baptismal service was held at Townhead Baths, Glasgow (Scottish conference), on Friday, June 30th, 1911, where four persons were added to the fold, Elders John C. Cairns and Marriner S. Eccles officiating.

Latter-day Saints Join in Coronation Festivities.—Elders Milton H. Love and Nephi D. Beckstrand, laboring in the Loughborough branch (Nottingham conference) report the following incident, which shows that the bitter anti-"Mormon" feeling is being replaced by one of fairness in the minds of the English people:—

"An invitation was extended the Latter-day Saints' Sunday school at Loughborough, by the Town Clerk, to join in the Coronation festivities, of which a procession of the Sunday schools of the town

was the main feature. The invitation was gladly accepted. No sooner, however, had the clergy learned of this than a protest, signed by the heads of the different denominations, was sent to the committee general, threatening the withdrawal of the Church and Catholic children, "if the 'Mormons' were allowed to enter the procession." A special meeting was held by the committee, to consider the matter, when it was decided that the Latter-day Saints' Sunday school be allowed to join in the festivities. Headed by a beautiful banner, they entered the march. On reaching the Market place, the entire crowd of five thousand burst forth in hearty applause, and all along the line of march there were hearty cheers and manifestations of goodwill. This shows that the people of the town favorably approved the action of the committee and also that the spirit of fair play and toleration so characteristic of the English people is again asserting itself."

Successful Socials.—On Saturday, June 17th, 1911, at 106 Ann Street, Belfast (Irish conference), a farewell social was held in honor of President Will W. Osborn, Elders I. M. Osborn and Elijah Davis and Brother William H. Ditty. A very good program was rendered, after which refreshments were served. All the brethren received valuable presents, among which was a very nice traveling bag which the elders presented to President Osborn. We regret very much to lose his valuable assistance.

On Tuesday evening, June 20th, 1911, a delightful social was held in honor of Elder Ralph J. Stayner, at 47 Scotch Street, Carlisle (Newcastle conference). Elder Stayner has been honorably released with the love and goodwill of all, having performed an excellent work in Carlisle. He has spent two years in this branch. As a token of esteem he was presented with a beautiful set of vest buttons. The evening was an enjoyable one and all who took part on the program deserve praise for their able work.

On Thursday, June 22nd, 1911, a successful social was held at 47 Scotch Street, Carlisle branch (Newcastle conference), by saints and friends to celebrate the Crowning of the King. The hall was well filled with saints, investigators and friends. The program was excellent. Lunch was served during the afternoon. A feature of the program was the presentation of a Coronation mug to every child.

On Tuesday evening, June 20th, 1911, some forty elders of the London conference met with the saints of the Hammersmith branch and spent a very pleasant evening in honor of Brother E. F. Tout and family, who left for New York on 24th June. An excellent musical program was rendered. Brother Tout and family came from Utah to London eleven years ago, and since that time have ever been ready and willing to help in the work of the Lord. Brother Tout, as a singer and speaker, has given great assistance in our street meetings; Sister Tout has been as a

mother to the elders, and the girls have, by their sweet singing, quieted many an unruly crowd. There were many expressions of regret at their departure and kindly wishes for their future welfare.

On June 26th a farewell social was given in honor of Elder J. T. Bigler at the Etherington Street meeting room (Gainsboro' branch). After an interesting program, the saints and friends presented him with a beautiful inkstand. Refreshments were served, some games played, and a most enjoyable evening was spent by all.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXI.—TITHES AND OFFERINGS.

Text: And verily it is a day of sacrifice and a day for the tithing of my people: for he that is tithed shall not be burned.—*Doctrine and Covenants*, 64: 23.

I. TITHING.

1. Meaning of the term—literally a tenth part.
2. Early record of tithe paying. (a) Abraham paid tithes to Melchisedek (Genesis 14: 18-20; see also Heb. 7: 1-3, 5, and B. of M., Alma 13: 13-16). (b) Jacob made voluntary vow to pay his tithe (Genesis 28: 22).
3. Tithes required by the law of Moses. (a) Statutes thereon (Leviticus 27: 30-33; Numbers 18: 21, 24, 26; Deuteronomy 14: 28, 29; 26: 12, 13). (b) Later reference thereto (Hebrews 7: 5).
4. The law of tithing observed by the Israelites (II. Chron. 31: 4-13; Nehemiah 10: 37, 38; 13: 10-13; Amos 4: 4; Malachi 3: 8-12).
5. The law of tithing approved by the Savior (Matthew 23: 23; Luke 11: 42; compare 18: 12).
6. Tithing in the present dispensation (Doc. and Cov. 64: 23, 24; 85: 3; 119: 1-7).
7. A special instance,—covenant made with the Lord by Joseph Smith and Oliver Cowdery, Nov. 29, 1834:

"That if the Lord will prosper us in our business, and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought iuto disrepute before the world nor His people; after that, of all that He shall give us, we will give a tenth, to be bestowed upon the poor in His church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy

covenant; and that our children and our children's children may know of the same, we have subscribed our names with our hands.

"JOSEPH SMITH, JR.,
OLIVER COWDERY."

(See Deseret Sunday School Union Leaflets, Lesson 205,—"Tithes," issued Nov. 11, 1900).

8. Additional references to Bible scripture (Leviticus 27: 30-34: Numbers 18: 21-28; Deuteronomy 12: 5-17; 14: 22, 23).

9. Book of Mormon references (III. Nephi 24: 7-12: Alma 13: 13-15).

II. ADDITIONAL OFFERINGS.

1. The Fast-day offerings. (a) The purpose of fasting. (b) Benevolence expressed in fast-day offerings.

2. Other free-will offerings. (a) Donations to aid the work of the Relief Society. (b) Special contributions.

General reference: "The Articles of Faith," Lecture XXIV.

THERE ARE LOYAL HEARTS.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best shall come back to you.

Give love, and love to your heart will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

For life is the mirror of king and slave,
  'Tis just what you are and do;
Then give to the world the best you have,
  And the best shall come back to you.

Madeline Bridge.

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